

سورة النبأ
Surato An-Naba'e
(The piece-of-significant-and-
availing-news)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

40 Ayah الترتيب 78 The Order

1. *Amma* (regarding) what(*are*) they^z mutually querying¹.

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

2. *A'n* (regarding) the *naba'ey*² (*piece-of-significant-and-availing-news*) the great.

عَنِ النَّبَأِ الْعَظِيمِ ﴿٢﴾

3. Which^x they (*are*) in it^x diverse/variants³.

الَّذِي هُرِفَ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

4. Not-at-all⁴; they^z shall know.

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

5. Afterwards not at all they^z shall know.

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

6. Have not[*We*] made the Earth^w *meha'dan*⁵ (*facilitating bed/cradle/fixed expanse*).

أَلَمْ يَجْعَلِ الْأَرْضَ مَهَدًا ﴿٦﴾

7. And the mountains stakes/pegs.

وَالْجَبَالُ أُوتَادًا ﴿٧﴾

8. And We created you^b (*in*) pairs.

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

9. And We made yourⁿ sleep *sobatan* (*repose/ease*).

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

10. And We made the night a *lebasan*⁶ (*cover/wear*).

وَجَعَلْنَا الَّيلَ لِيَاسًا ﴿١٠﴾

11. And We made the day a *ma'aashan*⁷ (*trying for livelihood/living*).

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

12. And We built above you^b seven *Shedadan* (*Heavens having strong/substantial construction/constitution*).

وَنَبَيَّنَاهُ فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

13. And We made a lamp *wahhajan* (*intensely flaming/glaring*).

وَجَعَلْنَا سِرَاجًا وَهَاجًَا ﴿١٣﴾

14. And We descended of the *mo'asera'te* (*water-bearing clouds*)^w water^x *thajajan* (*abundantly-pourer*).

وَأَنْزَلْنَا مِنَ الْمُعَصَرَاتِ مَاءً ثَجَاجًا ﴿١٤﴾

15. For([*We*] produce/emerge) by it^x grains and sprouts^w.

لَنْخُرَجَ بِهِ حَبَّاً وَنَبَاتًا ﴿١٥﴾

16. And gardens^w entwined clusters^w.

وَجَعَلْنَا أَلْفَافًا ﴿١٦﴾

17. Verily The Sunderance Day⁸ [was] an appointment.

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾

18. Day (*to be*) blown in the horn then *ta'tona*^x (*obediently come you^z*)^x (*in*) droves.

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

19. And(*had been*) opened^w the Heaven^w so it^w was doors.

وَفُتَحَ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

20. And(*had been*) propelled^w the mountains^x so were^w it^w a mirage.

وَسَرَرَتِ الْجَبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

¹ The querying people are those of Mohammad's (SAWS) time, *believers* and *unbelievers*. See *كتب التفاسير*.

² See the *Lexicon* attached to this *Translation* for “*naba'*”.

³ The word “*مُخْتَلِفُونَ*” =*variants/diverse*, that is some *believing* and others are *unbelieving* the message of Islam.

⁴ The word “*كَلَّا*” is an article of negation particularized for deterrence and prevention.

⁵ The word “*مَهَادًا*” has several meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*. Apparently all meanings could apply.

⁶ The word “*لباسًا*” primarily means *inner clothing*, i.e. that clothing which comes *directly over the skin* concealing what is *underneath such clothing*, so the night hides (by covering) things by its darkness. See *البصائر*.

⁷ The word “*معاشًا*” is that which one *lives by* it or *in it*. See *التاج*.

⁸ That is Day of *sound-determination* which *sunders* (*separates*) *right* from *wrong*, it is *absolutely conclusive*.

21. Verily Hell ^w was ^w an ambush.	إِنْ جَهَنَّمْ كَانَتْ مِرْصَادًا
22. For the tyrants a retreat/return.	لِلْطَّغِينَ مَغَابِيَا
23. Waiting (they are) in it ^w epochs ⁹ .	لِبَشِينَ فِيهَا أَحْقَابَا
24. Neither taste they ^z in it ^w a coolness nor a drink.	لَا يَذُوقُونَ فِيهَا بَرَدًا وَلَا شَرَابًا
25. Except, <i>hameeman</i> ¹⁰ (maximally heated/ cooled water) and a <i>ghassaqan</i> (stinking-purulent liquid).	إِلَّا حَمِيمًا وَغَسَاقًا
26. Requital harmonious (befitting them/ their deeds).	جَزَاءُ وَفَاقَا
27. Verily they were, not <i>yarjona</i> ¹¹ (fearing) a reckoning.	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
28. And they ^z denied by Our <i>Aya'te</i> ^w (messages/ signs/ proofs) <i>keththaban</i> ¹² (definitive denial).	وَكَذَّبُوا بِعَايَاتِنَا كِذَّابًا
29. And every-thing <i>ahsa</i> ¹³ (comprehensively reckoned) it ^x We inscriptively/bookishly.	وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا
30. So let-taste you ^z ; so never [We] augment you ^b except a torment.	فَذُوقُوا فَلَنْ تَزِدُكُمْ إِلَّا عَذَابًا
31. Verily for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) (is) <i>mafa'azan</i> ¹⁴ (win-locale).	إِنْ لِلْمُتَّقِينَ مَفَازًا
32. <i>Hada'eqa</i> (walled-parks) ^{w15} and grapes ¹⁶ .	حَدَائِقَ وَأَعْنَبًا
33. And <i>ka'wa'eba</i> (maidens-virgins/ with rounded and full breast) ^w <i>atra'ban</i> (to each agers-identical).	وَكَوَاعِبَ أَتْرَابًا
34. And a goblet ^{w17} overflowing.	وَكَاسًا دَهَاقًا
35. Neither hear they ^z in it ^w a frivolity nor <i>keththaban</i> ¹⁸ (absolute lying).	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا
36. (That is) a requital from your ^t Lord, a sufficing grant ¹⁹ .	جَزَاءُ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا

⁹ The word “أَحْقَاب” has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that “a year” is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3). See *النَّاجِ*.

¹⁰ The word “*hameem*=“**حَمِيم**,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameem*=“**حَمِيم**,” has at least four different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this *paradoxical* sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللَّسَان*.

¹¹ The word “*yirjoun*” from “رجا” meaning: feared. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتكم أَيْ مَا خَفَكَ” see *اللَّسَان*.

¹² The word “*Maf'ul Mطّلّق*” is “**كِذَّابًا**” i.e. *infinitive noun*. So, to indicate that “*definitive*” is *prefixed to qualify* it.

¹³ The word “*Ahصي*” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple enumeration. See *البَصَارُ*.

¹⁴ The word “*mafa'azan*” مَكَانُ الْفُوزِ = **الْهَادِي** and **الرَّاغِب**.

¹⁵ The word “*Hadatq*” is a plural for *Hadqa*, which is by *definition must be walled* otherwise it is not *Hadqa*. See *اللَّسَان*.

¹⁶ Invariably throughout the Qur'an when the reference is made to *الاعناب* the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as **الكرم**, never ever comes the mention of the “*grapevine per se*” but the reference is made only to the *fruit itself*, i.e. the *grapes*. In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers not to refer to **الكرم** as **العناب** because surely the **الكرم** is the *Muslim*. And in another narration: verily only that **الكرم** is the *heart of the believer*. See *نَزَهَةُ الْمُتَقِينَ*; *شَرْحُ رِيَاضِ الصَّالِحِينَ*. Refer to the attached list of References.

¹⁷ Not linguistically *per se* but *conventionally* and *figuratively* speaking the word **كَاس**=“*goblet*,” in the Arabic came to mean the *goblet which contains* **الخمر**, meaning *wine* or such *alcoholic beverage*.

¹⁸ The word **كَذَّابًا** is an *infinitive noun* without a verb, see *أَيْنَ كَثِيرٌ* So, it is a *absolute lying*.

¹⁹ That is a grant so great until one says: **حَسْبِيْ حَسْبِيْ** i.e. *suffices me, that suffices me that*.

37. Lord (of) the Heavens^w and the Earth^w and what (are) between them both, *Ar-Rahman*; not they^z possess from Him a speech.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَعْلَمُونَ مِنْهُ خَطَابًا

38. Day ups²⁰ *Ar-Rooho*²¹ (*Special Beings*) and the angels (*Arch Angel Gabriel*) (*manneristically in*) row; not speak they^z except whom^p permitted for him *Ar-Rahamano* and said [he] (*a say*) correctly.

يَوْمَ يَقُومُ الْرُّوحُ وَالْمَلَائِكَةُ صَفَّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

39. *Tha'leka*(*afar-that-it/*)^x (*is*) the day, the right; so whoever [he] willed *ittakhatha*²² ([he] *took and made*) to his Lord *ma'aaban* (*retreat/ return*).

ذَلِكَ الْيَوْمُ الْحُقُّ فَمَنْ شَاءَ أَخْنَذَ إِلَى رَبِّهِ مَعَابًا

40. Verily We warned you^b a torment near; day looks the *mar'o*²³ (*mature/ perfect manliness possessor*) what advanced^w his twain hands^w and says the unbeliever: *yalayta* (*O, for a longing that*) I was a *tora'ban* (*crushed sand*).

إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلِيَّتِنِي كُنْتُ تُرْبَابًا

²⁰ There is a *distinction* between “يَقُومُ” = “*up*” = “*get up or rise*” (*in the intransitive sense*, and “*stand*” = “يَقْفَ”

²¹ See the *Lexicon* attached to this *Translation* for an elaboration on this word.

²² The word “أَخْنَذَ” from “أَخْنَادَ” which is “أَفْعَالَ” for “الْأَخْنَادَ” as stated in *لسان العرب*; therefore, “أَخْنَذَ” is always taking and making something of what was taken. Thus, it is *not* just the mere *taking*.

²³ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = the human = *الإِنْسَان* و *الرَّجُل*, the person = *الْمَرءُ*, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an *acceptable approximation* for “الْمَرءُ,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way. +